

3

# The Israelite Indeed.

---

A  
S E R M O N

Preached at the  
F U N E R A L  
O F  
M A R K C O T T L E *Esq;*  
L A T E

Register of the Prerogative-Office,  
on *Thursday, Jan. 5. 1681.*

---

By *SAM. FREEMAN, M.A.* and Rector  
of *St. Ann's Aldersgate, London.*



L O N D O N,

Printed for *Edward Gellibrand* at the *Golden Ball* in  
*St. Paul's Church-yard.* 1682.

THE JOURNAL

MEMORIAL

FUNERAL

MARK COTTAGE

Register of the Proprietary Office  
on Thursday Jan 7 1881

207102  
BY SAM FREEMAN, M.A. and Rector  
of St Ann's Church, London

LONDON  
Printed for Edward Gelland at the Golden Ball in  
St Paul's Church-yard. 1881

To the deservedly honour'd Mrs. Alice Costle, late Wife of Mark Costle Esq; deceased.

Madam,

**B**Eing much importun'd by some Friends that were present at the Preaching of this Sermon, to make it publick, I have at last, not without a great deal of reluctancy, yielded to it. I confess, the Arguments they us'd were not inconsiderable, (viz.) that, 'twas fit the memory of so excellent a Person should be transmitted to Posterity, and that I ought to contribute what I could to the reformation of this loose and vicious Age, by setting before them so rare an Example of Vertue and Goodness; But being conscious of my own inability so lively to draw his Picture, as to make it fully to represent him, or in any tollerable degree

The Epistle Dedicatory.

be useful to others, I had withstood their Arguments as well as their Request, but that I was inform'd the thing would be acceptable to you also, to whom I must acknowledge my Obligations to be so great, that I am put beyond the possibility of declining any thing that may be grateful to you; such therefore as it is I present it to you; I know the hearty love you bear to the Subject will be inducement enough to you to excuse the meanness of the Dress it comes in, and if it proves of any advantage, to the Interest of Religion, to promote Truth and Righteousness amongst men, I shall not repent the Publication of it. I am ever,

Madam,

Your most humble

and most oblig'd Servant,

Sam. Freeman.





## The Israelite Indeed.

---

St. JOHN I. 47.

*Behold an Israelite indeed, in whom is  
no guile.*



Concerning *Nathanael*, the Subject of what is here said in the Text, these Four things may be consider'd by us, Who he was? What was his Country and Profession? What the manner of his Conversion? And what's the sense and meaning of this Character here given him by our Saviour?

1. For his Person. Several Learned men have concluded that this holy man and St. Bartholomew were one and the same Person, it being usual with the Jews to be call'd by two Names, their own, and that of their Fathers; So Peter is call'd Barjona, Joseph, Barsabas; Jesus, Barabbas; and Nathanael, Bartholomew; that is, the Son of Tholmai: And that which gives credit to this Opinion, is first, That Nathanael is reckon'd up with the other Apostles, to whom our Lord appear'd at the Sea of Tiberias after his Resurrection; *There were together, Says the Text, Simon Peter, and Thomas and Nathanael of Cana in Galilee, and the Sons of Zebedee, and two other of his Disciples.* 'Tis also observ'd, that as our Evangelist St. John never sets down Bartholomew in the number of the Apostles, so the other three take as little notice of Nathanael; and as in this Chapter, Phillip and Nathanael are joyn'd together in coming to Christ, so the rest of the Evangelists have Phillip and Bartholomew.

mat. 10: 3

mar. 3: 18

luc. 6: 14

2. For his Country. And that we are told plainly in the fore-quoted place, was Cana in Galilee: What his Profession was, is

not so certain; *St. Augustin* tells us that he Tract. 7. in  
Joan. was a Civilian, a learned Doctōr of the Law; But, if we take him to be the same with *Bartholomew*, that, which *Theodoret*, and some other of the Fathers affirm, is the more likely, viz. that not only he, but all the Apostles in general, were Fishermen. God making choice of such mean Instruments to propagate the Gospel, that so his power in carrying it on might be made the more conspicuous through their weakness.

3. For the manner of his Conversion. We have that in the 45th Verse of this Chapter; he was first brought to Christ by *Phillip*, who told him, *That they had found him*, of whom *Moses in the Law and the Prophets did write, Jesus of Nazareth the Son of Joseph*. And when he alledg'd that no good thing could come out of Nazareth, and consequently that the Messiah could not be born there (as indeed he was not, but at *Bethlehem*, but only supposed to be of *Nazareth*, because he was educated there) *Phillip* bids him come and see the Person, and satisfy himself: At his first approach our Saviour welcomes him with this high Encomium in the Text, *Be-*

*hold an Israelite indeed, in whom there is no guile.*  
 Nathanael wondring at the Salutation, asks  
 v: 48 our Saviour, *how he came to know him so well,*  
 since he had had hitherto no acquaintance  
 v: 49 with him; Our Saviour answer'd him, *Be-*  
*fore that Phillip called thee, when thou wast un-*  
*der the Fig-tree, I saw thee.* Convinc't with  
 this instance of our Lords Divinity, forth-  
 v: 49 with he makes this Confession, *Rabbi, thou*  
*art the Son of God, thou art the King of Israel.*  
 As if he had said, I do now believe, not be-  
 cause of *Phillips* saying, but because I have  
 heard thee my self, and know that thou art  
 indeed the promised Messiah, the Person or-  
 dained by God to be the King and Gover-  
 nour of his Church.

4. We are now come to consider the  
 Character here given him by our Saviour.  
*An Israelite indeed, in whom there is no guile;*  
 that is, he was a true honest hearted man; a  
 person of great simplicity and integrity; *An*  
 v: 49 *Israelite indeed, like Jaacob the Father of them,*  
 v: 49 *a plain man.*

For the better and more useful understand-  
 ing of this Particular, I shall do these two  
 things.

1. Shew

1. Shew you what it is to be an *Israelite indeed*, *A person without guile.*

2. What are some of those Considerations that may engage us to be so. For therefore does our Lord call upon us to *behold Nathanael*, that so we might endeavour to be like him, and to imitate his Example.

1. To shew you what it is to be an *Israelite indeed*—&c. In general hee's one, whose Principles are right, and whose Actions are conformable to his Principles; who in every case does that, which upon mature deliberation appears most just and fit to him; who squares all his projects and practices by the sure rule of Gods Law and sound Reason, and, whom, it is not in the power of temptation, passion or prejudice, to warp from truth, or to bend into any sinful compliances: In our Saviours words, hee's one

Matth. 23.  
37139.

<sup>37</sup> who loves God with all his heart <sup>38</sup> and loves his Neighbour as himself; In St. Paul's language, one, whose greatest care and exercise it is, to keep a Conscience void of offence towards God and towards Men.

Acts 24.16.

But

But

But that I may give you the more lively Portraiture of him, and thereby propose him with the greater advantage to your imitation, I shall be a little more particular; and, first, give you an account of his Religious deportment towards God; and, secondly, of his Civil conversation with men.

I. For his Religious Deportment towards God; and so he is one,

1. Who is Religious out of good Principles; such as these, that there is an eternal God, infinitely good, wise and powerful, who is in every place, sees every thing, and not only takes notice of our actions, but knows our very hearts, and the most inward thoughts and intentions of them. That this God, as Governour of the World, and Judge of men, concerns himself in all humane affairs, disposes of all events, requires punctual obedience to his Laws, and will justly reward every man according as their hearts and practices bear a conformity to them. By such Principles as these, he is influenc'd on all occasions; here he begins and here he ends all his actions; thus he considers and

pro-



proposes to himself; Verily there is a Reward for the Righteous, therefore I'll be just and righteous in all my Dealings; the Poor in Spirit shall inherit Heaven, therefore I'll labour to subdue my Pride; I'll forgive the Injuries that are done to me, because he that forgives, shall be forgiven; I'll be merciful to them in misery, because the merciful shall obtain mercy; I'll love my Enemies, because this makes me like to God and fit for Heaven; I'll bless them that curse me, because they that bless shall at last be most certainly blessed.

21. Whose Religion is inward, in the heart and soul, and not only in the outward Action; whose Religion consists not merely in External Services, or Bodily Exercises, but in an inward good complexion and virtuous disposition of Soul. This is that our Saviour

told his Disciples, and in them us, *Except your Righteousness shall exceed the Righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* The Righteousness of the Scribes and Pharisees was an External Righteousness, consisting of External Rites; as Circumcision and Sacrifices;

Matth. 5. 20.

1. 1. 1. 1.

2. 2. 2. 2.

3. 3. 3. 3.

4. 4. 4. 4.

de-

depending upon External Priviledges, as being of the Seed of Abram and Stock of Israel; pretending<sup>only</sup> to an external Sanctity and blamelesness of Conversation; These were the great Doctors of the Jewish Church, and they Expounded the Law no farther; with them no man was a Murderer, but he that sheath'd his Sword in his Brothers bowels; no man, an Adulterer, but he that actually lay with his Neighbours Wife; they thought it no Injustice or Irreligion to return an Eye for an Eye, and a Tooth for a Tooth, to retaliate and revenge in the highest degree; so that, at the same time, their outward man might keep the Law, whilst their inward man brake it. But the Religion of a true Israelite sinks deeper, enters into his Soul, renews his Nature, curbing every exorbitant desire, and suppressing every irregular motion and affection of the Heart; hence, he is said to be *a new Creature*, *to be born again*, *to be renewed in the spirit of his mind*: and to this purpose are those words of St. Paul applicable, *He is not a Jew that is one outwardly, neither is that Circumcision which is outward in the Flesh, but he is a Jew that is one inwardly; and Circumcision*

<sup>a</sup> Gal. 6. 14.

<sup>b</sup> John 3. 3.

<sup>c</sup> Eph. 4. 23.

Rom. 2. 28.

+ 29

*circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.*

3. Whose Religion is regular and peaceable as well as pure; he never runs away with Objections upon hear-say, nor bespatters any legal Constitutions before he examines them; he scruples not the use of some things that seem inconvenient to him, provided they are not sinful, (there being no Church under Heaven free from all exceptions as to matters of Discipline and Worship) and quietly and prudently submits to the lawful, nay, doubtful appointments of men, rather than the Bonds of Peace and Unity should be broken. He very well knows what a mortal Enemy all Factions and Divisions are to Religion, how, like a Canker, they eat out the Soul and Life of it, and therefore he sets himself with all his might and skill to compose and suppress all religious Differences, and like that brave Roman, is ready to Sacrifice himself to fill up the wide Gulph that mens Contentions have made in the World. All separating Principles he abominates, and thinks nothing too deare a price to be laid  
C down

down for Peace but Truth and Holyness.

4. He never takes up a Religion to serve a turn, to make it an Art to thrive by, or a Footstool to climb up to his affected Greatness. He hates nothing more than to see men make Religion a Pander to Vice, and an Engine to give credit to their unwarrantable Undertakings; than to see them entitle God to their Villanies, and father their Pride and their Passion, their Enthusiastick Freaks and Delusions upon his Holy Spirit; such are they, who personate the Saint that they may with less suspicion play the Devil; that prostitute Religion to bad purposes, and use it as a paint to make ugly Designs look well-favour'd. Such an one was *Absolom*, who under the pretence of Devotion, and paying his Vows to God, design'd and plotted Rebellion against his Prince and Father; such an one was *Ahab*, who proclaim'd a Fast that he might kill *Naboth*, and take possession of his Vineyard; such were the Pharisees of old, what heavenly looks, what devout gestures, what long prayers, what frequent fastings, had they more than other men?

you

2 Sam. 15: 7.

1 Kings 21: 9.

Matth. 6. 16.

you might have found them praying in every corner of the Street, and some of them did almost nothing else but pray ; and yet all this did these demure Hypocrites make use of but as a Cloak to cover their Malice and ill Nature, their Rapine and Violence.

5. As he does not take up Religion out of any worldly ends and designs, so neither does he lay it down upon such. As he despises the flatteries of the World, so hee's not afraid of its frowns ; *he fears not them that can kill the body*, and chooseth rather to loose all, than to let go his Integrity. How yielding and complying soever he may be in all matters of an indifferent nature, yet in a matter of plain Duty, when the honour of God and the interest of Religion is at stake, he is a man of the most steady and unshaken Principles, whom not all the terrors of his Adversaries can make to flinch or give way. How easily might *Daniel*, by omitting his Devotions to the God of *Israel* Dan. 6. 7. but thirty days, have outwitted his Enemies Malice, and disappointed the Law, that he knew was contrived on purpose against him,



Dan. 6. 10.

*viz. That whosoever should ask a Petition of any God or Man for thirty days, save of the King, should be cast into the Den of Lions; yet, what does he? he was neither afraid of theirs, nor the Lions rage, but although he knew the Writing was sign'd, went into his House, open'd his windows, and pray'd three times a day to his God as afore time.* What a little measure of

Euseb. 1.8. c.3.

cunning and policy would many times have serv'd to have brought off the primitive Christians, when they were apprehended and arraigned at the barr of their bloody Persecutors? when with money they might either have been excus'd from sacrificing, or suborn'd Witnesses that they had done it, though they did it not; when by making Friends, or complying in any the least particular with their Idolatrous Worship, they might have escap'd; they chose rather to dye, than to be guilty in any degree of dissembling their holy Religion. The time would fail me, should I speak of the unbended Constancy (or as the Heathens stil'd it,) obstinacy of *Ignatius, Policarp, Justine*, and those innumerable Armies of holy Martyrs, who, with one word (*Christiani sumus*) tired



tired out the Cruelties, and vanquish't the Tyrannies of their proudest Persecutors.

Having thus given you an Account of the true Israelite's religious Deportment towards God; I proceed

II. To represent to you his Civil conversation with men. As he throughly understands his Relations, Duties and Concernments in respect of men, so hee's careful to discharge them with no less uprightness and integrity. But here, that I may not be tedious, I must croud up many Particulars in a little room; He is one,

Who is immoveably Loyal to his Prince; and thinks himself bound to be so by the same Principles, as he is, to be Religious, namely, of Conscience and the highest fear.

*Wherefore ye must needs be subject, not only for wrath, but for conscience sake: They that resist, receive to themselves damnation.* Rom. 13. 2, 5;

Who is sincere in his words, and whenever he speaks, takes care that his words truly express the thoughts and intentions of his mind. And though sometimes, for good rea-

reasons he may conceal his mind, and not at every turn shoot his Bolt, and satisfie every impertinent Enquirer, yet he never denies or minces the Truth when he ought, and is called to declare it. His mind and his tongue ever go together, and without the help of an equivocation or mental reservation, are always found at a perfect agreement with one another. This is that simplicity of Conversation our Saviour requires, when he says, *Let your Communication be Yea, yea; Nay, nay.*

Matth. 5. 37.

Who is faithful in his Promises, and never fails to make them good, although it be to his own prejudice, as he is careful not to run himself into Inconveniencies by hasty Promises, so he is as solicitous to crown them with honest performance, choosing rather to keep his word with loss, than to break it for his advantage. Remembering that Gods Promises are Yea and Amen, hee's never at ease till his are so too, and it can be nothing but an utter disability in him, if at any time he proves worse than his word. This the Psalmist makes one chief ingredient in the true Israelite, *He that sweareth*

Psal. 119. 141.

4:4:

-121

eth

*eth to his own hurt, and changeth not.*

Who is upright in his Dealings; whom no temptations of profit, nor freedom from the fears of discovery can entice, either by fraud or violence, to do the least wrong or injury to his Neighbour; He takes advantage of no mans ignorance or unskilfulness to outwit or over-reach him; of no mans oversight or mistake, to turn it to his own benefit; of no mans easiness or confidence in him, to beguile or betray him: The more likely he is to be believ'd, the more careful he is what he speaks; the less liable to be suspected, the closer he keeps to the Rules of Honesty: So exact is he in his Trading, and so afraid of the uncertain portion of Injustice, that he studiously declines all those ways of gaining that have but a bad name, and are only suspected to be evil, choosing rather to be poor, than to get riches, and *not by right.*

Who is above all flattery and dissimulation; he never fawns upon any mans person to gain his favour, nor complies with any mans humour by speaking or acting against the sense of his mind; and although he be

Eph. 4. 29.

a man of great Candour and Ingenuity, of great sweetness and obligingness in his Discourse and Conversation; yet he never speaks, only to please, but to edifie, and cares not much what offence his Discourse gives, so it be useful and according to Truth.

Psalm 15. 3.

Who perfectly hates all Slander and Calumny; who is so far from inventing evil things, and falsely imputing them to his Neighbour, that he always thinks and speaks the best of men, puts the most favourable construction on their words and actions; and when an evil Report is brought to him; chooses rather to let it dye in his hands, than to add to it, or make it worse in the telling of it. *He backbiteth not with his tongue, nor doth evil to his Neighbour, nor taketh up a reproach against his Neighbour.*

James 2. 16.

Who is of a tender heart and open hand to the poor and needy: whose Charity consists not in empty good will and good wishes, in unprofitable good words and fair promises without performance, like that mention'd in St. James, *Depart in peace, be warm'd, be*

be fill'd, but giving nothing; but, in good Deeds, in free and liberal Contributions, in an active, expensive, indefatigable Beneficence, call'd by the Apostle, *a work and labour of love.*

1 Theff. 1. 3.  
Heb. 6. 10.

To name no more: Who is true to his trust, and if by the Providence of God he comes to be rais'd to the Office of a Magistrate, he considers more the duty of his place than the honour and dignity of it; and laying aside all by-ends of popular applause and worldly advantages, not regarding the smiles or the frowns of men, their dislikes or their approbations, sets himself to do that, which in his Conscience he thinketh to be just and fit, most conducive to the Glory of God and the publick Good.

Having thus shewn you what it is to be an Israelite indeed, I come now to set before you those Considerations that may engage you to be so. To this purpose

on T. 2

D

This



1. This is the best and most honourable Character that can be given of a man. Therefore it is that our Saviour calls us to behold Nathanael, as a rare and excellent Person. *Behold an Israelite indeed.* After the same manner does God speak of Job, he brings him in, (if the expression may be pardon'd) as it were in a boasting manner, *Hast thou consider'd my servant Job, that there is none like him in the Earth, a perfect and an upright man, one that feareth God, and escheweth evil?* This is the Character of a man that's blessed, and to whom God imputes no sin: *Blessed is the man to whom the Lord imputeth no sin, and in whose spirit there is no guile.* The Character of a man that's fit to approach the Glory and Presence of God; *Lord, who shall dwell in thy Tabernacle? who shall rest upon thy holy Hill? he that walketh uprightly and worketh righteousness, and speaketh the Truth in his heart.* This is the Character, that's given of Christ himself, *who did no sin, neither was guile found in his mouth.*

Job 1.8.

Psalm 32. 2.

psalm 15: 1.  
2.

1 Pet. 2. 22.



2. The upright man is most likely to find safety and protection in this World. He designing only that which is fair and reasonable, he giving no just occasion of offence or provocation to any, is not likely to meet with many Adversaries, at least not with many such as will prove very mischievous and mortal to him. No Wise man will trouble him, all good men will love him, and so prudently does he mannage himself and his Affairs, that those that love him not, cannot easily find an occasion to do him much hurt; *Who is he that will harm you, says the Apostle, if ye be followers of that which is good?* To this 1 Pet. 3. 13 we may add, that his integrity entitles him to the promise of God, and the care of his particular Providence. Righteousness being the Glory of Gods own Nature, and that for which he infinitely loves and esteems himself, cannot, wheresoever it resides, but engage God for its protection; There is a near resemblance, and consequently a kind of friendship between God and all good men, so that it is not in his

Psal. 11. 7.

power not to be good to the good. *The righteous Lord loveth righteousness, his countenance beholds the upright. God is the Governour of all men in general, says Salvian, but especially of those that deserve to be governed; that is, that deserve better than other men.* Great was that saying of *Hermogenes* in *Plutarch*, *The Gods that know all things, and can do all things, are so much my Friends, and so highly concern'd for my welfare, that I am never night nor day out of their watchful Providence, whatever I do I have their assistance, whatever I design I have their direction; wherever I go I am under their wing and protection.* Now the protection God affords good men is usually by the Ministry of holy Angels. The *Platonists* tell us, That as men change their Natures, and grow either better or worse, they have the higher or lower *Genij* or Angels to attend upon them. And so much is said of *Socrates's Genius*, that it hath fill'd the Antients with matter of Discourse and Writing too: This is certain, that all good men are the particular charge of holy Angels; for them do those morning Stars rise and set; for them do those winged

winged Messengers of Heaven go forth and return. *The Angel of the Lord pitcheth* Psal. 34. 7.  
*his Tents about those that fear him, and deli-*  
*vers them.* <sup>†</sup> *Are they not all Ministering Spi-* Heb. 1. 14.  
*rits, sent forth to minister for them who shall*  
*be heirs of Salvation?*

3. The Upright man is most certain to find comfort and support in the midst of all those Troubles and Calamities that befall him in this World. Integrity indeed is the best Security that can be against them; but so bad is the World, that sometimes an Upright man suffers in it, and that too, for his uprightness; but then his uprightness fills him with joy and peace unspeakable in the midst of them. *Great peace have they* Psal. 119. 165  
*who love thy Law*, says the Psalmist, *and nothing shall offend them*: Not, but that the Winds may blow as fiercely, and the Storm fall as heavily upon them as upon others; but then, they have that within, which others want, a good Conscience and a sense of the Divine Favour, to bear them up from fainting under them. A strong high wind may shake his Branches; and cause his Leaves to fall, may strip him  
of

Is. 43. 2.

Eph. 6. 14.

of all his outward Beauty and Glory, but it can never pull him up by the Roots, and make him fall. A violent Storm and a raging Sea may rare his Tackling, and rend his Mast, but he shall escape with little or no damage whilest he sees others sink down and perish. *When thou passest through the Waters I will be with thee, and through the Rivers, they shall not overflow thee.* Well might the Apostle call it the *Breast-plate of Righteousness*. So long as he is at peace with his own Mind, he has such a Castle of Defence to fly to, when he is beaten out of all other Holds, which no Violence nor Malice can storm and batter; what cares he for all the Threatnings of his Adversaries, who knows that his heavenly Father holds their Malice in a Chain, and how fiercely soever they may bark, will not suffer them to bite him, but when it is for his good, for his Spiritual Improvement and Advancement.

A 4. The Upright man is in the direct way to Eternal Happiness; At that great and last Day of Reckoning, when all the deceitful Works

Works of Darknes shall be discover'd, and all mysterious Wickedness shall have its Masks pull'd off; when persons and things shall appear, as they are, without any Varnish or Paint to set them off; when all perverse Intrigues shall be unravell'd, and all practices of unjust and malicious Guile be expos'd to shame; when no man shall deceive God, as he did Men, with a disguise of Piety, nor no Wolf in Sheep's clothing steal on his right hand; then shall the Righteous man stand forth in great boldness, his Case shall be rightly stated, his Person fully clear'd from all slanderous Aspersions; what he hath done shall be approved; what he hath lost shall be repay'd; his Mistakes and Infirmities shall be overlook't and pardon'd; his Alms and good Works shall be remembered and abundantly rewarded, God will judge the secrets of men, and make manifest the hidden counsels of the heart, and then shall every man have praise of God. *Mark the perfect man, and behold the upright, for the end of that man is peace.*

+ Cor. 4.5.

+ Psalm 37. 37.

What



What I have here said of the Upright man in general, is most easie to apply. I believe it hath been done all this while by them that knew the Vertuous and Generous Mind that lately inhabited this Body. They know the truth of all I shall say, and much more that might be justly said in his Praise and Commendation.

To pass over the Quality of his Birth and Extraction, although he had the Blessing to be descended from a Worthy and Antient Family, whose Zeal for God and his Church, as well as the Advantages of Birth and Estate made them eminent in their Country.

Nor to mention likewise the Natural Endowments of his Mind, though they were much above the rate of ordinary mens, in whom was found so happy a Conjunction of a tenacious Memory and strong Judgment, of a sharp Wit and piercing Understanding, that it made him excellent in his Profession, admirably accomplisht for a

dis-



different dispatch of Business, and a most  
useful Member to the Publick in his Gene-  
ration.

Not to insist on these, I choose to speak  
of his Moral qualifications, and these the  
rather, as being in the Judgment of Christ  
himself, most deserving our notice and ob-  
servation: Here then also you may behold  
*an Israelite indeed, in whom there was no  
guile.*

I need not tell you, that His Profession  
was that of the Reform'd Religion, as the  
Doctrine and Discipline of it is establish'd  
by Law in the Church of *England*; and in-  
deed, if a constant and devout attendance  
on the Worship and Service of God, a pas-  
sionate Zeal for his Church, an incessant  
Care for it's Prosperity, an universal love  
and concern for all that own'd it, be any  
convincing Arguments of a man's Sincer-  
ity in his Religion, never was there any  
Person who gave a clearer testimony of it,  
than he did. Such was his love to all pub-  
lick

lick Solemnities of Worship, that he seldom fail'd (unless prevented by Sicknes, or most indispensable Occasions) to be present at them; and so humble and devout was his Carriage and Demeanour in them, that 'twas hard for any person to observe it, and not to be warm'd and excited by his Flames. So steady and devoted a Member was he to this Church, that he could not speak of its Dangers without some disturbance to himself, nor mention its Divisions without tears; How unwearied was he in his Endeavours to promote its Interest, to win upon its Enemies, and to encourage its Friends? Amongst others, the Clergy and Ministers of it had not the least share in his esteem and affection; he never seem'd more chearful than when he was in their Company; never better pleas'd than when they were at his Table: To all men he was very Courteous and Obliging; but 'twas here that he shew'd his respects with delight and complacency.

And

Answerable to this his Behaviour towards God, was his Conversation with Men. It would be too tedious to name all Particulars; therefore not to mention the Vertues that are more common, those that shone brightest in him, were such as in this loose and distracted Age, are not to be found in many, I mean, his Loyalty to his Prince, and his Charity to all that stood in need of it.

His was true primitive Loyalty, without any Roman Shifts or Jesuitical Evasions or Fanatical Distinctions, holding himself oblig'd in all Cases that are not sinful, actively and chearfully to obey, but in no case and for no reason whatsoever, to resist Authority. He was the man, that instead of finding fault with Governours, sought God for them; instead of scanning and censuring Acts of State, earnestly implored Gods direction of them; instead of venting complaints about the state of things, daily petition'd God for the Settlement of of them in good order.

And of the same genuine stamp was his Benevolence and Charity to his Fellow-Subjects, which he on all occasions manifested, by composing their Differences and relieving their Necessities. There were more than any thing his daily business, his Meat and Drink, his Pleasure and Recreation: In his younger years, when he practis'd, what pains would he take to loose a Client, and to prevent a Law Suit? How ready was he at all times to take up Quarrels, and how unwearied, till he had put an end to them, never meddling with other mens business, but only when 'twas to oblige them, or to make them Friends.

To this blessed work of making Peace,  
 did he add that other of shewing Mercy.  
 His Charity was very large and diffusive, not  
 confin'd to his Kindred and Relations, but  
 flowing in several Channels, to all that need-  
 ed it, no more than ask't it, most of all to  
 the Widows and Orphans of such, especial-  
 ly Churchmen, whose narrow Fortunes, or  
 untimely deaths, whose Fidelity to the  
 Crown,

Crown, or Sufferings for the Church, had disabled them to make any better provision for them; a considerable number whereof, as I am credibly inform'd, had the greatest part of their Livelyhood, if not their total Subsistence from him. And as he liv'd daily doing good, so was he not unmindful to leave sufficient Evidences of his kind and charitable Disposition at his Death, having bequeath'd, almost to all the places where he had spent any considerable part of his Life, several large Legacies either for the Poor's Relief, or other pious and publick Uses. In sum, such was his uniforme and comely Demeanour, such his compliant and inoffensive Conversation, such his fair and punctual Dealing, such his universally-loving and benign temper of Mind, that they deservedly begat in all that observ'd him, a very great esteem and veneration for him, insomuch, that its not easie to name the Person, that had more Friends or fewer Enemies.

I have but one thing more to add, which  
yet



yet gives a farther lustre to this excellent Person, and that is, the admirable Patience and great constancy of Mind, wherewith he endured his Disease, encountred Death, and triumpht over it. For any man to bear misery well, has been ever accounted so great an honour, that some of the Ancient Heathens have too extravagantly thought, it equal'd mento God himself, who is not capable of Misery; *That (says one of them) is truly Divine, to have the frailties of a man, the security of a God.* Now in all the time of his long and painful Sicknes; who ever saw him discomposed? who ever heard an impatient or discontented word from him? It was my happiness to be frequently with him, (I call it so, there being very much to be learn'd from his example) at all times I saw great cause to admire his Faith towards God, his Zeal for his Church, his constancy of Mind, his contempt of the World, his willingness to dye, and his chearful hopes of Eternity. And in this serene and undisturb'd temper of Soul, full of Faith and Hope, he fell asleep, and exchang'd this Life for a better. Now farewell pious and

vertuous Soul, the Poor's Relief, the Widow's Patron, the Church's Friend, the King's Loyal Subject, and Gods most faithful Servant. May thy Name and Memory ever live in our breasts! And may thy Vertues and Example be ever fruitful in our Lives! That so at the great and last day we may meet together again in unspeakable Joy, where Sin and Sorrow and Death shall be no more. Which God of his infinite Mercy grant, &c.

~~Page 2. lino 9. 5. pretending only.~~

---

F I N I S.